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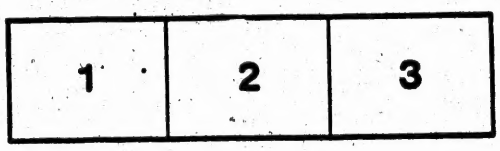

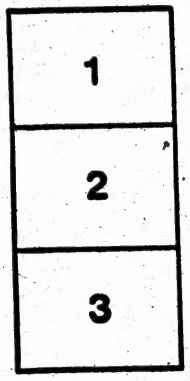

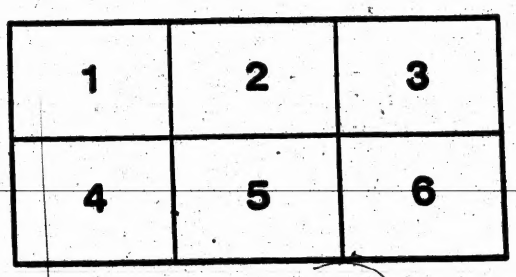

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TEMPERANCE

FROM THE

BIBLE STAND-POINT.

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A LECTURE DELIVERED BEFORE THE

Ontario Temperance and Prohibitory League

BY THE

REV. R. WALLACE.

SUBJECTS.—The Wines Approved of in the Scriptures not Intoxicating—The Whole Teaching of the Bible Opposed to the Use of Intoxicants—God requires more of Christians now in the matter of Total Abstinence than he did of our fathers—It does not supplant the Gospel—The Use of Intoxicants does not promote health or strength—Enormous Loss of Life and Property as well as Crime and Misery caused by the Liquor Traffic—Prohibition the only effectual remedy. Containi[illegible] 30 Pages, with recommendation by

REV. A. SUTHERLAND,

(PRESIDENT OF THE LEAGUE.)

May be had of Flint, Morton & Co., 40 Church St., or of James Bain, Bookseller, Price 5 cents each, or $3.00 per 100 copies.

SECOND EDITION.

TORONTO.

FLINT, MORTON & CO., PRINTERS, PUBLISHERS, ETC., 40 CHURCH STREET

1873

From Library / Dr John Wakefield - 1918

RECOMMENDATION OF Rev. A. SUTHERLAND.

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Office of the Ontario Temperance and Prohibitory League,
32 King Street, East, Toronto.

The great conflict against the organised power of the liquor traffic is now fairly upon us, and it behoves us to employ all legitimate means to enlighten public sentiment on the important issues involved. The social and political aspects of the question have been fully and frequently presented, but there was still great need of a suitably prepared statement of the Scriptural argument in support of the Temperance Reform. This want is well supplied in the following paper. The greater portion of this pamphlet was read by the author before the Executive of the Prohibitory League and was regarded by those who heard it as a masterly presentation of the subject from the Bible standpoint. Since that time Mr. Wallace has added an appendix, which, in my judgment, greatly increases the value of the work. Here he presents in a very forcible light the duty and responsibilities of Christians in regard to the Temperance question; answers objections; discusses the medical aspect of the subject; points out the immense loss of life and property caused by the traffic; and shows that Prohibition is the only effectual remedy. I feel confident that the circulation of this pamphlet will prove of great service to the cause, and I earnestly hope that the various Churches and Temperance organizations will use their influence to diffuse it as widely as possible.

A. SUTHERLAND,
President of the Ontario Prohibitory League.

TEMPERANCE FROM THE BIBLE STANDPOINT.

BY THE

REV. E. WALLACE.

Delivered at the Ontario Temperance and Prohibitory League, on Wednesday, December 18th, 1872.

THE vice of intemperance is admitted to be one of the greatest hindrances to the triumph of the Gospel in christian and heathen lands; it destroys more life and property, and causes more misery than war, slavery or pestilence, and yearly, drags down thousands to the drunkards doom.

And shall the Ministers of Christ keep silence, and with folded arms behold all this evil brought upon society, without one earnest effort to stay that vast tide that is daily rising higher and higher, and carrying so many victims to the place of eternal woe?

If they keep silence the very stones would cry out against them as unworthy to stand in God's name between the living and the dead.

When we think of the near approach of that day when we must give an account of our stewardship, and when we hear the solemn command of our master, "work while it is day for the night cometh," we dare not keep silence on this vitally important subject. The question with many is what do the Scriptures teach about it?

I believe that if we only fully examine the subject with a sincere desire to know the mind of God we shall come to the conclusion that the Scriptures give no countenance to the modern drinking usages, and that the fundamental principles of the New Testament require christians to deny themselves of the ordinary use of that which has become a snare to multitudes of the human family. Reason has been given to guide mankind in the path of duty and safety. Means of information have been put within our reach, and as a part of this the experience of others is often a great help in seeking to arrive at right conclusions. A lesson [illegible] learned is that many things are practised by men [illegible] [illegible] and others. The source of this is set forth in the [illegible] Word. God made man upright, BUT THEY HAVE SOUGHT OUT [illegible]

[illegible] the art of distillation by which alcohol was [illegible] [illegible] by the Arabian Alchemists, [illegible] [illegible] by Arnoldus de Villa, a [illegible] [illegible], in the thirteenth century.

In 1381 distilled liquor was adopted into the diet of English soldiers, and so great has been the increase of its consumption, that many million gallons are distilled yearly in Britain. The manufacture and sale of strong drink were discountenanced in England by the best writers till the time of William the Third, who unfortunately caused measures to be passed by Parliament encouraging the traffic.

Many esteem alcohol a good creature of God, which He has given to be received with gratitude. This is an entire mistake as not a particle of it is to be found save through the influence of vinous fermentation. Alcohol is no more a good creature of God than MIASMA, which also arises from decayed vegetable matter. The good creatures of God are changed before we get alcohol. It is not the custom of the Bible to speak of a natural object before it exists, and the most common way of obtaining alcohol is by distillation which is a modern invention.

I do not say that drunkenness began with distillation, yet it has thus been greatly increased and aggravated by rendering more accessible the the means of producing that great evil, and augmenting the injurious effects which the excessive use of liquors entails on society in modern times.

We admit that intoxicating wines were in use from the earliest times, but the question that imperatively demands an answer is this, does the Word of God GIVE ENCOURAGEMENT to intoxicants?

We must take into account the circumstances in which each portion of Scripture was written. Thus for instance, we find more frequent reference to the use of wine and stronger prohibitions or warnings against it in some portions of Scripture than others. The reason of this is to be found in the fact which contemporary history corrobrates, that the tendency to intoxication is greater at certain periods than others.

Thus there is little reference to this evil in the early ages of Jewish history, because like most Nomad Eastern tribes, the Hebrews were a temperate people. As wealth and luxury increased during the days of Solomon and afterwards, intemperance—through the use of fermented and drugged wines—became more prevalent and hence we have more frequent and severe prohibitions in the proverbs of Solomon, and in the writings of the Prophets, such as "Look not upon the wine etc." It is as the result of similar luxury and corruption, that cases of it are recorded in the early ages of human history. From the prevalence of this luxury and evil example before the flood, sprang the drunkenness of Noah on one occasion. The human family corrupted its way by eating and drinking, and revelry, until the judgments of heaven came upon them suddenly. The daughters of Lot were misled by witnessing similar luxury, and sinful indulgences in Sodom

The lapses of the people of Israel into idolatry were also accompanied by an increase of intemperance and kindred evils. Heathen idolaters were much addicted to intoxication and revelry, in connection with religious ceremonies. Hence the frequent reference in the prophets to the association of drunkenness, with music, dancing and impurity. [illegible] we are told that the ungodly Jews [illegible] carnal enjoyment, but forget God their Maker, [illegible] great end for which they were created to [illegible]

and obey God. By their long and severe captivity the Jews were cured of idolatry, and to a great extent of intemperance, so that when Christ was on earth it was not a national vice or prevalent evil among them. Hence there are few references to it in the Gospels. But after many converts had been gathered in from among the heathen who had been previously addicted to this vice, it is not to be expected that its tendency would all at once disappear. In the case of many converts then—as with heathen converts now—intoxication was their "EASILY BESETTING SIN," by which they brought suffering and sorrow upon themselves, and the Church of Christ. Hence the Apostles in their letters to these converts use frequent warnings against this special source of danger. Thus Paul says: "Many walk of whom I have often told you, and now tell you even weeping that they are the enemies of the cross of Christ, whose end is destruction, WHOSE GOD IS THEIR BELLY, and who glory in their shame." Jude calls such persons "spot in your feasts of charity." And believers are enjoined to separate from them, and to abhor their practices as crucifying the Lord afresh. See Rom. 13, 12; Eph. 5, 18; 1st Cor. 6, 9, 10, 19, 20; Gal. 5, 21; 1st Pet. 4, 3, 4; 2nd Pet. 2, 20, 22; Thess. 3, 6, 14, 15.

(2). But does not the Bible allow, and approve of the wines that were intoxicating? The Bible does NOT APPROVE OF THE USE OF ANY INTOXICATING LIQUORS AS A BEVERAGE. Where it speaks of such it ever speaks with disapproval, and when it speaks with approval of the use of wines, they are not intoxicating.

In some cases wine is spoken of as a blessing, in others a curse. It will not do to say that it is the abuse that is disapproved of, for it is the wine itself, that in some passages, is pronounced a blessing, and in others a curse.

Can any candid Christian believe that the wine by which Noah was dishonored, and Lot defiled, which caused Prophets to err, and Priests to stumble, which "is a mocker," and causes "wounds without cause," is the same as that which the Divine Word says, "makes glad the heart of man," which the Divine mercy mingles, and which the Jews were enjoined to drink freely before the Lord as an act of worship? That it is the same thing that is a symbol of the mercies of salvation and of the outpouring of the wrath of God, that is an emblem of the pleasures of piety and the pleasures of sin? Would God call a thing *a mocker*, and then press that mocker to men's lips? Such a supposition is an insult to Jehovah and a mockery of human reason. Would God exclude men from the kingdom of Heaven for a vice without being opposed to that vice and every temptation to it?

The conclusion to which we are irresistibly led is, that there is a difference of character in the wines, and that those which God's Word commends are innocent and unintoxicating, while those that it condemns are injurious because intoxicating. When we read "Can there be evil in a city and the Lord hath not done it?" and in another place, "He is of purer eyes than to behold evil," we conclude that the term evil in these places applies to different things. So it is in the opposite statements of the Word respecting wine. There are eight or nine words in the Hebrew which are translated "wine" in our English

version. It must be evident that all these terms are not used to designate wine of the same nature. The Jews like all Easterns, used extensively the grape in the cluster with bread. Rev. Professor Porter, for years missionary at Damascus, states that this is still common in the land. Tirosh used 38 times, and rendered new wine, or sweet wine, is always spoken of with approval, and is generally associated with corn or bread and oil—which latter Dr. Eadie, and other authorities, say denoted *orchard fruit*, comprehending figs, olives, pomegranets, citrons, &c.

The three things formed the triad of blessing, which constituted the staple products of Palestine and the common food of the people, namely field fruit, vineyard fruit, and orchard fruit, in whatever state they might be used. Tirosh refers generally to the fruit in its unmanufactured state, that is, grapes or raisins, but sometimes to the fresh juice of the grape, or the syrup made from that juice—but never to the wine after it has fermented or become intoxicating. It is applied to grapes in that beautiful passage (Zech. 9, 17,) "Corn shall make the young men cheerful and new wine or grapes the maids." It is spoken of as gathered along with corn and oil, and as eaten.—(Deut. 11-14, 12, 17). The promise made to those that honor the Lord with their substance is, "So shall the barns be filled with plenty, and thy presses burst forth with new wine or grapes."

In Isaiah 65, 8, it is described as the juice in the ripe fruit; "When the new wine is in the cluster and one saith destroy it not, for a blessing is in it."

The term "Eshisha," denotes cooked wine, or grape or raisin cakes. The learned orientalist, Pocook, says the term denotes cakes of dried grapes. ("Gesenius" a cake or hardened syrup made of grapes.) In 2 Saml. 6, 19, Hos. 3, 1, it is incorrectly rendered "a flagon of wine." The Sept. correctly rendered it "a pancake," that is a cake of dried grapes.

The term "Asis," denotes "must," or grape juice, something trodden, the grapes as trodden in the wine press. In several passages it denotes the juice of the grape newly pressed, and this was frequently drunk. Pharoah's chief butler pressed the grapes into the cup, and gave the cup into Pharoah's hand. And yet some tell us that the juice of the grape is not wine until it has fermented. *Chamir*, or "red wine," sometimes refers to the juice of the grape in the first stage of fermentation, and is neither good nor palatable. It is employed as an emblem of God's wrath.

The term "Shemarim," denotes "lees," also preserves and jellies, that is a boiled syrup, or sweet unfermented wine such as the Greeks and Romans used according to Pliny and Plutarch. This wine, when boiled and skimmed of the lees or dregs, was not liable to ferment.

"Shechar," or sweet palm wine, was used in drink-offerings (Exod. 29, 40; Numb. 27, 14). The Arabs still call palm wine "Sacharion," dates or honey, because it is like honey in sweetness. When it was changed it became "strong drink," and was used only by the worst of the lowest of drinking people, and is spoken of with disapproval.

"Mesech," mixed or dragged wine, (Prov. 23, 30), is spoken of as an evil thing; and in connection with idolatrous feasts.

"Yayin," is the generic term for wine; it includes various kinds, sweet wine and fermented—and it is spoken of with approval or not according to its character—while the grape fresh or dried, or confections made from it and used with bread as an article of diet, and pure fresh wine just pressed from the grape are ever spoken of with approval; on the other hand in the use of the term yayin the whole tone of the words of the Holy Ghost is different. In examining the 141 places in which the term occurs it is found that 33 of the texts are marked doubtful, 34 are marked as pointing out permitted enjoyment, while 71 are marked as branding it with notes of warning, both by solemn admonition and examples of its intoxicating power. Why is it thrice condemned as an evil, for each time it is allowed? Evidently because in the one case the passages refer to intoxicating wine, and in the other to wine not intoxicating.

When wine was spoken of with approbation it was not intoxicating, "Wisdom hath mingled her wine (yayin) and saith, drink of the wine which I have mingled." Wine was intoxicating or not, according to the mode of manufacturing it; whether it was fermented or dragged, or boiled down and mixed or diluted with water when needed. In this case Wisdom mingled or diluted her boiled wine with water, according to the Jewish custom among the pious who used it it for refreshment, not for excitement or the gratification of appetite.

Christ says "I will not drink this fruit of the vine till I drink it new with you in my Fathers Kingdom." This language refers to the new, sweet, unintoxicating wine just pressed from the grape. The rich clusters of grapes are divinely provided as a part of man's food, and are full of luscious juice that forms, when expressed, a cool refreshing drink (Ps. 104, 14, 15; Hosea 2, 21, 22.)

This is "NEW WINE," perfectly innocent as an enjoyment, and incapable of producing intoxication. Its connection with bread shows that it was not intended as a stimulant, but as a part of their ordinary food.

We learn from scripture and history that this freshly expressed grape juice was greatly used (Judges 9, 27; Deut. 32, 14). In ancient Statutes of Bacchus he is represented as pressing grapes into a cup. This was the most common and approved mode of using wine, as many ancient writers tell us. Captain Charles Stewart says that the unfermented juice of the grape and palm wine are delightful beverages in India, Persia, Palestine, and other adjacent countries at the present day. Dr. Duff says it is used with bread in France, Germany, and other grape growing countries, as a part of the food of the people.

How was this intoxicating wine preserved? Pliny, Plutarch, and others tell us that it was common among the ancients to boil wine to a syrup, about one third of the quantity *to prevent fermentation*, and this they kept in stone jars, and diluted with water as they needed it.

John, and other writers on the wines of Syria, at the present day, say that they are prepared by boiling them *immediately after they are expressed to prevent fermentation*, and that they are preserved in large [illegible]

buried in the earth and thus the wine is kept for any length of time. Captain Treat says it is a common practice in Italy to boil down the fresh grape juice and bottle it or put it in casks and bury it in the earth or keep it in water.

The admissions of those who claim a scriptural endorsement for the use of intoxicating wine are sufficient proof of the practice. Smith's Bible Dictionary says: "Sometimes it (wine) was preserved in its unfermented state, and drank as milk."—It may at once be conceded that the Hebrew terms translated "wine" refer occasionally to unfermented liquor. Rev. Henry Holmes, missionary at Constantinople, says, (Bibliotheca Sacra, May, 1848), of the boiled juice of the grape, which he kept for two years without its undergoing any change: "Here is a cooling grape liquor which is not intoxicating, and which in the manner of making and preserving it, seems to correspond with the receipts and descriptions of certain drinks, *included by some of the ancients under the appellation of wine.*

Aristotle says this sweet wine does not intoxicate. Heroditus, according to Bishop Lowth, calls the fresh juice pressed from the grape, "*oinos ampelinos, i. e.* wine of the vine." Virgil, in his Georgics, Book 1, describes the boiling process to prevent fermentation, and that such was the practice of the ancients Anthon, in his "dictionary of Greek and Roman Antiquities," Potter, in his "Grecian Antiquities," Smith, in his "Dictionary of the Bible," and many of the most learned scholars affirm.

Such was the wine used by Israel at the Passover; either the fresh juice of the grape, or boiled grape syrup, diluted with water when needed. The Rabbins tell us that unfermented liquor or wine free from alcohol was alone used in ancient times by the Jews at the Passover, even as it is at the present day. Whatever kind of wine was used at the Passover, it was always diluted with water, as Jewish writers on the Talmud and the early Christian Fathers affirm.

And if pure unadulterated grape juice was used at the Passover, so we may be sure it should be at the Lord's Supper. Cave, in his "Primitive Christianity" says, that at that ordinance the early Christian's diluted wine with water. The Jews of Russia and Poland, when they cannot get the unfermented juice of the grape for the Passover, dilute raisins or dried grapes in water and express the juice out of them. And should not Christians use an unfermented wine still at the Lord's Supper—more especially as reformed drunkards are in danger of falling again by tasting fermented wine at that holy ordinance?

Fermentation is PUTREFACTION, as Liebig declares, and it changes the quality and character of the wine so that it ceases at once to be the good creature of God that it was in its natural state; being a process of DECOMPOSITION it changes that which God gave to be beneficial to man into that which is injurious, and therefore it must be prevented by boiling, as has been discovered and practised in all wine countries. Besides our Lord calls the cup not wine, but "the fruit of the vine," a term properly applied to fresh grape juice. Several learned men who have fully examined the subject tell us that the wine approved of denotes grape

in the cluster or unfermented juice either newly expressed or boiled down to a syrup; whereas wine after fermentation is an article strongly condemned in Scripture. The fruit of the vine in its natural state was not only called wine, but was even considered a better article than when fermented, and was therefore called GOOD WINE.

The Greek and Latin writers speak of the unfermented juice of the grape as good wine, as being better for the health and more commendable to use than fermented or drugged wines. This pure good wine was sometimes followed by mixed or intoxicating wine at feasts as we learn from the statement of the governor of the feast at the marriage of Cana, "Thou hast kept the good wine until now." This was the unfermented juice of the grape of which the guests might drink freely, as it would not injure, but refresh and cheer them.

To suppose that Christ would make intoxicating wine is insulting to reason and Christianity, especially as the very terms employed were applied to a pure unintoxicating beverage. To say that the Holy Being who declares that the drunkard shall not inherit the Kingdom of Heaven, would yet make that which leads to drunkenness, seems to me little short of blasphemy.

We are asked, did not Paul recommend the use of wine to Timothy? Yes; but in small quantities and medicinally. Pliny about that time tells us that intoxicating wine caused headache, dropsy, madness, STOMACH COMPLAINTS and other evils; while the same distinguished author informs us that pure unintoxicating wines were salubrious and medicinal, and were especially recommended for "DISEASED STOMACHS." Now, in the face of this fact we ask, which kind of wine was it most likely Paul recommended to his son in the Gospel? Besides the case of Timothy was a medicinal one, and can afford no rule to persons in health. If rhubarb had been prescribed the tender conscience of moderate drinkers would not have been pained, though science and history had announced that total abstinence from such medicine was best for persons in health. We might as well say because James ordered to anoint the sick that we should do the same. Is it not rational to conclude that it was an innocent wine such as Pliny describes as really medicinal?

Besides so sensitive was Timothy to the evils arising from the use of intoxicating wines, that it required Apostolic authority to lead him to use even medicinal wine. It is thus evident that Timothy was a total abstainer, and Paul exhorts him to continue such, and only enjoins the use of a little wine in water MEDICINALLY, but not as an ordinary beverage.

Every liquor which contains alcohol in sufficient quantities to poison or injure the human system, whether produced by fermentation or drugging, is spoken of with disapproval in Scripture. When intoxication was produced by wine in the East, it was drugged, for by the mere fermentation of such wines as the temperature of the East allowed intoxication was scarcely practicable.

Such drugged wine was probably administered to Noah, since for the drunkenness resulting, the curse alighted not on him but on his sin and grandsons the guilty parties. But even suppose that we admit that

[illegible] knowingly guilty of the sin of [illegible], is that a [illegible] for drinking in MODERATION? As well might we argue that [illegible] is a reason why we should curse and swear and [illegible] provided we did it in moderation? Surely total abstinence in both cases is better.

Stupifying wines were given to criminals to render them less sensible to the agonies of death. Hence, Solomon says, "Give strong drink to him that is bitter of soul, because he is going to suffer the punishment of death."

We are told that they gave our Lord WINE MINGLED WITH MYRRH, AND HE RECIEVED IT NOT, because he would not stupefy his senses, but suffer all that was allotted to him. This wine God forbade his people to use. Amos mentions as one of the sins of Israel that "they drank the wine of the condemned in the House of their God." This mixed intoxicating wine so far from being approved of is used as a symbol of God's wrath: "In the hand of Jehovah is a cup, and the wine is turbid. It is full of a mixed liquor, verily the dregs thereof all the ungodly shall wring out."—Ps. 75, 8. In a great many cases intoxicating wine is spoken of with the strongest dissapprobation, and is often associated with other vices and crimes, and with woe to them who indulged in the use of it.—Prov. 20, 1, 23, 29, 33; Is. 5, 11, 12, 22; Ps. 60, 3; Jer. 31, 7; Joel 3, 1; Hab. 2, 14, 15; Rev. 14, 10.

We are told, "Wine is a mocker, strong drink is raging, whosoever is deceived thereby is not wise." And are not men continually deceived to their ruin by intoxicating liquors in our day? Mark the strong language in which Habbakuk is directed by God to denounce not merely drunkenness but the sin of inticing to drink. "Woe unto him that giveth his neighbor drink, that puttest the bottle to him and makest him drunk." The prophet adds, "The cup of the Lord's right hand shall be turned unto thee," that is, his judgment shall rest upon all such as lead others to drink intoxicants. Will any one that believes in the Bible and in the wrath of a Holy God, dare in any way to lead others to drink intoxicating liquors, after hearing that solemn warning of coming judgment?

One would have thought that this awful depounciation would at least have kept all professing Christians from engaging in the sale of such liquor, or in any way offering the intoxicating cup to others.

The Bible thus makes a plain distinction between pure, wholesome, and intoxicating wine. Pure wine might be used to excess even as bread and honey; but the natural tendency of anything declared to be a blessing, could not be to injure, whereas we know this is the case with all intoxicants.

The good creatures of God are never condemned in terms attached to the substances themselves as evil and dangerous. They are never called "a mocker." This distinction is important, as it shows that it was not the mere excess that is condemned. A man [illegible] and gluttony is condemned, but bread is never called [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] wrath or intoxication. The [illegible] [illegible] the [illegible] portion of in the Word of God [illegible] the green juice in the cluster, as the fresh pressed juice of the grape, or the same when boiled down to prevent fermentation. [illegible] fermented juice of the grape is called a "blessing," and the fermented a "mocker." The unfermented wines of Scripture we do not possess, and ardent spirits produced by distillation did not exist. Some modern travellers very foolishly argue that because there is no use made of the unfermented wine in Persia and India at the present day that it never was in use in Syria. The testimony of Jewish Rabbins and others, however, puts that beyond all question, that it was the general practice among those who feared the Lord to use such wine in preference to drugged intoxicating wine.

(3). We infer that the spirit of the Bible is opposed to the use of all intoxicants, and is favorable to total abstinence because God strictly prohibited the use of wine to Priests when engaging in the service of the Sanctuary, and to the Nazarites at all times, and to all who sought real eminence in piety, as the mother of Samuel. By the restraints put upon the use of wine in the case of Priests, Nazarites, Kings and Judges, God teaches that whatever unfits for the right discharge of duty towards God or man is forbidden in his word. What is the meaning of these cases but that abstinence is pleasing in the eyes of God. To shew that it was better and safer for the human family to abstain, and to prepare mankind for the time when all should be a nation of Priests, or a holy and peculiar people. In the New Testament believers are all described as such, and therefore that which was acceptable to God in the case of His Priests of old, will be acceptable in the case of all His people now. It was said of John the Baptist, "He shall be great, and shall drink neither wine nor strong drink." In this respect he represented the Holy Priesthood of both dispensations, and this implies that total abstinence is a part of a higher type of Spiritual character, and is the most pleasing to God.

(4). We might argue the same from the honor put on the Rechabites for obeying their father's command to abstain from wine. God refers to their conduct as a nation, why His people should obey Him. But if the command itself had not been in accordance with the divine will, He would not have held it forth as an example to his people, nor His special blessing been accorded to it. Jonadab saw the tendency of intemperance to destroy a people and in order to the preservation of his race, enjoined that they should be devoted to God as perpetual Nazarites. And God not only rebuked the drinking Priests of Israel at that time, but greatly honored these ancient total abstainers, for they have been preserved amid all the wars and changes that have taken place, and a few years ago were found by Dr. Wolff, a converted Jew, to exist in Central Asia, as a separate people according to Divine precepts, having never [illegible] in cultivation.

[illegible] total abstinence from all intoxicants may not [illegible] [illegible] and requirements of the Gospel. [illegible] [illegible] Christ appears from various passages [illegible] [illegible] "If any man will be my disciple, let him [illegible]

"avoid every appearance of evil." "Be not conformed to this world." "Whatsoever ye do, do all to the glory of God." It is evident in the case of those who use intoxicants, they do not deny themselves nor avoid the appearance of evil, as they countenance by their example, the greatest vice and most [illegible] sin of the age, and they directly encourage and increase "evil." They do not pretend to set the Divine glory before them in the use of intoxicants but their own gratification. They conform to the evil customs of the world, and thus counteract the operations of the Holy Ghost seeking to promote their sanctification, and through this the glory of God. The whole spirit of the Bible is opposed to all indulgences that unfits us for communion with God. Its language in reference to all such things is, "Touch not, taste not, handle not." Let this be the motto of all Christians with reference to intoxicants.

(6). The duty of Christians to abstain from the use, as a beverage, of all intoxicants, appears from the law of love and CHRISTIAN EXPEDIENCY. We are taught in Scripture that it is the duty of Christians to abstain from that which is injurious to society, and by which others may be led into temptation to their injury. In Rom. 14, 12, 21, this principle is fully set forth by the Apostle Paul. He reminds us that we must give account to God for our influence on earth, and that we should not therefore put a stumbling block or an occasion to fall in a brother's way, and enjoins to follow the things whereby one may edify another. Would this be done by setting an example that might prove a snare to a weak brother? Hence he adds the general principle intended to regulate the conduct of Christians in this matter of influence and example, "It is good neither to eat flesh nor drink wine, nor anything whereby thy brother is offended or is made weak." We are here taught that God expects the full force of our example to be used in advancing the edification of our brother. Again in 1st Cor. 8, 9, 13, Paul sets forth the same principle, and says that he could have eaten the meat offered to an idol without injury, because he knew that an idol is nothing, and the meat thus offered is not rendered unclean. But many others considered it sinful, and if he set them an example he would be leading them into sin. Then he warns all christians not to do that which would be lawful for them if it would mislead or injure others. They will be held accountable by God for doing not only that which is sinful in itself, but also that which leads or encourages others in sin, that is FOR THE INFLUENCE OF THEIR EXAMPLE OVER OTHERS. Hence Paul says, "All things are lawful for me, but all things are not EXPEDIENT and edify not."

DISTANCE AND RESPONSIBILITY GO TOGETHER. I do not believe that the drinking of wine is a sin in itself, but I do believe that the [illegible] who is known by precept or practice to be an advocate of the use of the cup, takes upon himself a fearful responsibility. The effect of his precept or example is felt far beyond the circle of those with whom such a Christian comes in contact. The higher the position of the man, the wider will be the influence of his word and deed. Who can say that thousands yearly swept to ruin by alcohol, have been [illegible] by example? Before God we are responsible for our influence, and over all persons it extends. "God expressly says, 'Provide not him with thy meat, and therefore also

to whom Christ died? It is not right—it is wrong—it [illegible] AGAINST A BROTHER AND SIN AGAINST CHRIST, to put a stumbling block or occasion to fall in a brother's way. God demands of the [illegible] to give up his liberty in this matter if it endanger the welfare of [illegible]. This is the noble self-sacrificing spirit of the Gospel which teaches us not to look every man on his own things, but also on the things of others, and in the spirit of the loving master to seek not to please ourselves, but to promote the glory of God and the good of our fellow men. Certainly love is a diviner more Christ-like thing than lawfulness, and we are thus taught that actions in themselves lawful should be abstained from if they encourage others in sin.

We believe this principle forms a SUFFICIENT FOUNDATION for the Total Abstinence Societies, and for enjoining total abstinence from all intoxicants, as the duty of all christians in our day. It is admitted on all hands that a fearful amount of guilt, crime and misery, are brought upon our fellow men by the liquor traffic and drinking usages of the present day. What heart can contemplate, unmoved, the sufferings caused to wives and children by drunken husbands and fathers? Often they have to endure life long misery, poverty and privation together with abuse, and shame that rend the heart and lacerate the affections. Bad and sad as are the cases reported, ministers of the Gospel, and doctors know that many other cases are carefully concealed from the public notice. How many parents are called to mourn over hopes blighted in the case of some darling son of fair talents and amiable disposition, who has been led to conform to the customs of good society, but has not strength to remain at the point which they approve—FASHIONABLE TIPPLING.—Let any father pass through the fiery ordeal of seeing such a son besotted, disgraced and ruined, and at length laid in the drunkard's grave, and then ask him will he uphold the right of any man to manufacture, sell or give that which has caused the ruin of his beloved son? Nay, he will solemnly denounce the whole traffic as the most fiendish business on earth.—We may point to the 600,000 habitual drunkards in Christendom and to the 150,000 slain yearly by this monster vice, and ask shall we stand by with folded arms and cold indifference and do nothing to stem the tide of evil which is thus sweeping away such multitudes to a drunkards fearful doom? If 100,000 christians, or even 10,000, were martyred yearly by any pagan power, what an outcry would be raised to prevent the evil. Yet professedly christian men can stand by and see this fearful misery inflicted on society in christian lands, and make no effort, and submit to no sacrifice to prevent this evil, and remove this blot from the face of modern christian society. All these were once moderate drinkers, and were encouraged in their downward course to eternal death by the example of those who were enabled to continue moderate drinkers. Let such such persons say, "We are not responsible for the drunkenness of others." You are responsible before God, and [illegible] all to abstain from that which leads others into sin. [illegible] that the drunkenness of others is nothing to you, let [illegible] ask the question of the first murderer, "Am I my brother's keeper?" [illegible] we are all bound to use our influence only in [illegible]

God and goodness, only in ways that will bless and not mislead our fellow-men. God holds us responsible not only for our own time, but also for any assistance we give to the time of others. He says, "We are partakers of other men's time." Any one that gives any countenance to the drinking usages of modern society, which cause such inestimable sin and misery, becomes more or less a partaker of this sin, and contributes to this misery. In order to feel aright on this subject, we must take up some particular cases, become familiar with them, and try to realise the misery that is thus caused to the human family, and then let us lift up our hands if we can to uphold the liquor traffic. How christians can defend and even engage in that traffic, I cannot comprehend. If Paul considered one soul so precious that he would on no account allow himself in any indulgence that tended to ENDANGER a brother's soul, should we not still more feel ourselves constrained to act on the same principle in the presence of the vast multitudes that are constantly going down to death slain by the demon alcohol? Besides we must bear in mind that the "flesh and wine" spoken of by Paul are "good creatures of God." They are not intended to designate things evil in themselves. The wine in this case was not forbidden because it was intoxicating, but because both flesh and wine being offered to heathen deities would bring guilt upon the *consciences* of a weak brother. Whereas the wines we obtain are not the pure juice of the grape—the unintoxicating wines approved of in Scripture—but almost invariably drugged or adulterated, and such wines the Scriptures ever condemn, and distilled liquor, a modern invention, has greatly increased drunkenness, so that it has become the leading sin of the age, probably destroying more souls and causing more misery than all the other vices put together.

Hitherto it was the duty of christians in Paul's day to abstain from meats and drinks offered to idols, as a PROMINENT EVIL by which christians were endangered; how much more should all christians in our day feel constrained to abstain from a greater evil which is ACTUALLY DESTROYING greater numbers, and causing a much greater amount of misery.

There is another aspect of this duty which places it, if possible, in a stronger light. Paul does not speak of a personal danger to those whom he exhorts to abstain from the use of meats. He rather suspects that they like himself might use them with perfect safety. He bases his great argument on pure benevolence, the duty of abstaining for the sake of others. But our position is much stronger in applying this principle to the duty of total abstinence from all intoxicants, in view of the fact that every man who uses these liquors is in danger of himself becoming a victim, and of exposing himself to the drunkard's death. How many moderate drinkers have laughed to scorn the idea of danger in their case, have boasted of their ability to take care of themselves, and to keep within proper bounds, and yet have at length found to their cost that "wine is a mocker, strong drink is raging, he that is [illegible] thereby is not wise." A certain proportion of moderate drinkers [illegible] drunkards, and will any wise man, or any christian [illegible] to the Divine glory, or his own salvation, [illegible] a fair to this monster vice? [illegible] danger [illegible], it would still be the duty of [illegible]

[illegible] of temperance [illegible] to abstain from all that can intoxicate [illegible] as long as the world endures.

If there were no other statement in the Scriptures bearing on the subject, this would be sufficient to show that it is the duty of christians to set an example against intemperance, the leading sin and curse of the age.

(7). The Scriptures also lay down the LAW OF LOVE, that we should love our neighbor as ourselves, and do to others as we would that they could do to us. Is it love to a brother man that may be weak, that may have already fallen under the power of strong drink, to use his destroyer in his presence, or even within his knowledge? If you were in the same danger would you not in your best moments intensely desire your neighbor to show you an example of abstinence, and thus strengthen your faltering resolution, and help you to regain your lost happiness? "Whatsoever ye would that men should do to you, do ye even so to them." Now the Scriptures most solemnly denounce giving intoxicating drinks to others as a violation of this law of love. Every one therefore that manufactures, sells or gives, intoxicating drinks to his neighbors addicted to intoxication, violates this law, and exposes himself to the woe. Let this matter be brought home to each one's case or family, and will he not feel it to be a violation of this fundamental law of christianity? If the natural love of kin would revolt against any one enticing your dear son or daughter or relative, should you not also condemn the same conduct with reference to all others?

Nay, more, this law of love demands that we should use all our influence to save our fellow men that are ensnared by this vice, and as the most efficient means to this end that christians should combine together to put down the liquor traffic, the grand source of this fearful evil. It is not enough to abstain ourselves, our christain love must be active like that of Christ, who "pleased not himself," nor sought his own safety, ease or comfort, but the general good of mankind. Thus it is that we act the part of the good Samaritan towards our fallen neighbors, not passing them coldly by, nor turning merely a pitying, while unavailing, look on when you descry the hopeless case. Instead of this go to him personally and say to him as Paul to the jailer, "Do thyself no harm." Plead with him to give up this ruinous habit, and as a help towards perseverance get him to sign the temperance pledge, and bring him under the influence of kind sympathizing friends who will take him by the hand and cheer him on his career, of new obedience to God's law. Let us remember that none of us lives to himself, that we are the Lord's and bound to follow him in doing good unto all men, and in trying to save the lost.

Those whom our blessed Lord denounces most severely, were the men who by their conduct led others astray, and thus stood between them and salvation. So if we would be like him, or be faithful to him, we must denounce those in our day who uphold and defend the liquor traffic, thus barring the way to multitudes who might otherwise enter the kingdom

[illegible]

[illegible] We say to them in God's name, stand out of the way and [illegible] come to the arms of the loving and pitying Saviour. He [illegible] that there is no express command in the Bible for total abstinence. Slavery, polygamy and heathen amusements of most barbarous descriptions, were common in the days of our Saviour, yet no specific command is given for their suppression. But christians animated by the Holy Spirit, soon learned that the GENERAL PRINCIPLES of the Gospel and especially Christ's law of love, required the suppression of all these evils, as opposed to the Divine glory, and the highest wellbeing of mankind. As Dr. Duff asks, "where in all the Bible is there any prohibition against the habitual use of arsenic and prussic acid?" It is enough that the Bible condemns all murder, whether it be that of ourself or that of another. And drunkenness leads to the murder of both body and soul.

Parents, Sabbath School Teachers, and ministers should unite in setting before the young the evils of the drinking usages of the day, and the fearful dangers that beset the paths of those who use as a beverage the intoxicating cup, and one way in which they may be helped is by inducing them to join Bands of Hope or other Temperance Associations.

Parents should especially avoid the dangerous practice which is too common, of using intoxicants in the family and even giving them to their children. The judgment day alone will declare how many children have been thus misled and ruined by the example of their own parents.—Drinking habits have thus been formed in the case of thousands who might otherwise have lived happy and useful lives on earth, and then have joined the glorious company of the Redeemed, instead of bringing misery on themselves and their relatives, and going down to the lost the VICTIMS OF THEIR PARENTS' SELFISHNESS. One of the first literary men of the United States said to a temperance speaker, "There is one thing which, as you visit different places, I wish you to do everywhere, that is to entreat every mother never to give a drop of strong drink to a child. I have had to fight as for my life, and all my days, to keep from dying a drunkard, because I was fed with spirits when a child. I acquired a taste for it. My brother, poor fellow, died a drunkard. I would not have a child of mine take a drop of it for anything. Warn every mother where ever you go, never to give a drop to a child."

Brethren, God's smile rests upon our labors, and they must succeed, "Work done for God it dieth not."

Let each christian abstain for his own sake and for the sake of example to others, and let all unite in earnest efforts to check and at length put down this monster evil of the day.

APPENDIX.

8. The christian expediency of total abstinence appears also from another consideration. God deals with communities and individuals according to their ADVANTAGES AND OPPORTUNITIES FOR KNOWING HIS WILL. This principle is clearly set forth by Paul in preaching to the people of Athens, when he says with reference to the heathen practice of idolatry, "The times of this ignorance God winked at, but now commandeth all men everywhere to repent." This principle of progress in the moral practice of mankind—according as our advantages increase—was also applied by our Lord in the matter of divorce. He declares that while Moses because of the hardness of their hearts—or because of their ignorance and stiffneckedness as newly reclaimed slaves, not prepared for the high and pure morality implied in the original law of marriage, suffered them to divorce their wives, yet He will enforce that law as it came from His Father's hand. On this principle we hold that God requires more of christians in our day on this question of TOTAL ABSTINENCE than he required of our fathers. The subject has been thoroughly examined in the light of the teachings of Scripture, and of the increasing evils which the liquor traffic is inflicting on society. It is therefore evident that in view of the greater light we enjoy our responsibility is greater, and we cannot meet the requirements of Scripture, in the general principles laid down for the guidance of christians without doing what we can by our own example to banish this fearful evil from modern society. Is it possible for us to avoid the appearance of evil, to be not conformed to the world, while we continue in any way to countenance the drinking usages that confessedly cause most of the vice and crime and misery of our day? Can we expect a holy God to hold converse with us, to make us his children, or to fit us for Heaven, while we MAKE, SELL OR USE AS A BEVERAGE that which is annually sending thousands of our fellow men to perdition? While acting thus can we exhibit the noble self-denying magnanimity of the Apostle Paul who rather than place temptation in a brother's way, would willingly forego the use of that which he considered lawful for him to use, and which was RIGHT IN ITSELF? As alcohol is not a good creature of God, and as fermented, mixed, or intoxicating wine was not approved by God, this greatly enhances the duty to abstain from it. But even if it were a good creature of God, the principle laid down by Paul requires us to abstain because of the injury the use of it is inflicting on society in our day. This principle will apply to the general use of even the pure wines. If we could get pure wine such as was approved of [illegible] and such as the pious Jews need, this principle of [illegible] would require us to abstain from its ordinary [illegible] of its association with the drinking usages of society [illegible] the almost certainty that some of our [illegible]

would be misled to their present injury if not their eternal ruin. We say then that in the midst of the light which Divine Providence is causing to shine on this subject, Christians cannot with safety continue the too common habits of former times in this matter. They cannot expect to grow in grace, to obtain nearness of access to God, or enjoy the higher manifestations of his love while shutting their eyes to the light, and stifling the voice of conscience. We hold then that it is the bounden duty of all who desire to be Christians in the PAULINE SENSE, TO MAKE NOT, SELL NOT, AND TAKE NOT THE ACCURSED THING.

9. Some say that total abstinence supplants the Gospel. We do not say that total abstinence will save a man whether he believe in Christ or not; but we do say without total abstinence there are thousands who never can become christians, and thousands more who without it never WILL.

We first preach to the drunkard as Paul did, DO THY SELF NO HARM and then when he ceases from doing this evil thing, we teach him to do well by believing on the Lord Jesus Christ. While his brain is muddled and his reason beclouded, he cannot intelligently receive Christ as his Saviour and Lord. Lead him to pause and think and in order to this get him to sign the Total Abstinence pledge, or at least solemnly to pledge himself to give up the use of intoxicants. Cast out this unclean devil, and then he will be prepared to sit at the feet of Jesus, clothed, and in his right mind. You do not preach the Gospel to those starving with hunger or drowning, you first supply the wants of his body or save him from drowning. So also the drunkard is not in a condition to receive the Gospel, or to profit by it. The Gospel is addressed to men who have the use of their natural faculties, but the drunkard is partially bereft of reason, and his will is enslaved by passion. He is like a servant with his feet and hands tied who must first be unbound before he can obey the orders of his master. The object of total abstinence is not to make men christians, but to remove a barrier out of the way of their coming to Christ. And we know as a matter of fact and experience that hundreds, yes, thousands of reformed drunkards and their families have been led to hear with joy the glad tidings, and to believe in the Lord Jesus Christ to the saving of their souls.

In seeking the suppression of intemperance as of salvery or sabbath-breaking, we must employ specific measures specially adapted to that end. And the Bible itself teaches us that it is only when we are willing to give up evil habits that God will hear our cry for mercy. This is plainly set forth in Is. 1, 16-18.

In asking those addicted to intoxicants to become abstainers in order to their becoming Christians, we are simply imitating Christ in the raising of Lazarus, who directed them to roll away the stone from the sepulchre. He could have done so himself as easily as raise the dead; but this they were adequate to, and therefore He required it of them. This is [illegible] method of working, and the first step the Gospel takes in [illegible] to lead him to abstain altogether. May we not tell [illegible] dishonesty, or a swearer to abandon his [illegible] with despising the grace of God? When [illegible] to their several bones, and flesh and [illegible] to the breath of the Lord breathing upon them, [illegible]

[illegible] life as them. All therefore we claim is that which [illegible] a [illegible] condition to receive the Gospel, and fit more likely to [illegible] on Christ unto their salvation.

(7.) The Christian expediency of Total Abstinence from all intoxicating [illegible] appears more evident when we are assured that they do not promote either MENTAL OR STRENGTH.

That the moderate habitual use of alcholic liquors is not beneficial to the healthy human system has been affirmed by more than 2,000 of the most eminent physicians of Europe and America, and these in all grades from Court Physicians and Metropolitan Surgeons, such as Sir James Clarke, Sir Benjamin Brodie, Dr. Conquest, who are conversant with the wants of the upper classes of society, to the humble country practitioner who is familiar with the requirements of the artizan in his workship, and the labourer in his field. Physicians in these various grades have signed the following certificate:

That a very large proportion of human misery, including poverty, disease and crime, is induced by the use of alcholic or fermented liquors or beverages.

That the most perfect health is compatable with Total Abstinence from all such beverages, whether in the form of ardent spirits, or as wine, beer, ale, porter, cider &c.

That total or universal abstinence from alcoholic beverages of all sorts, would greatly contribute to the HEALTH the PROSPERITY, the MORALITY, and the HAPPINESS OF THE HUMAN FAMILY.

A similar statement was lately signed by Dr. Campbell, Dean of Faculty in McGill College, Montreal, and by ninety-six of the most eminent physicians of that city.

Yet, in the face of such testimony, some writers tell us that the liquor traffic is necessary, that we might as well prohibit the use of bread, because men sometimes make gluttons of themselves. There is no parallel between the cases. Who ever heard of the misery and wretchedness caused on Society by a few cases of gluttony, such as all know to result from the liquor traffic? In addition to the testimonies already given, [illegible] of the leading physicians of Britain lately sent forth a warning against the general use of alcohol EVEN AS A MEDICINE, and declare that it destroys more than anything else health, happiness, and welfare of the working classes, and is the CHIEF CAUSE OF THE POVERTY AND MISERY OF THE COMMONS. A writer in the *Daily Globe*, 15th March, 1878, affirms that the best physiologists are agreed that alcohol has the effect of preventing "THE WEAR AND TEAR OF TISSUE," that a man needs less food if he uses [illegible] of alcohol; that alcohol and tea enable the body to [illegible] with a less amount of food than would be otherwise necessary. He declares that alcohol prevents excessive tissue waste [illegible] work, or a lack of SUFFICIENT NUTRITIOUS FOOD; [illegible] labour, being [illegible] overworked to [illegible] the place of food to the [illegible] that men [illegible] they are injuring their [illegible] [illegible] and thus obviating the necessity of [illegible] [illegible] advice against overwork [illegible]

[illegible] the use of alcoholic stimulants will most have to lead dissolute and healthy lives, and these opposed prohibitory measures as of [illegible] preventing this. Now I fear though the spirit and intention of the [illegible] were good that the tendency of the article is very dangerous indeed. I would not have the moral responsibility of such an article for all the gold of California. A minister in Canada once wrote a pamphlet against the fanaticism of total abstinence, and in defence of the drinking [illegible] floor after several topers in the place were heard reading it in front of a tavern with delight, while drinking themselves drunk, and praising the writer of the pamphlet as the minister for them. I fear such articles will greatly increase drunkenness and lead precious souls to eternal death. May God forgive the writer the injury he has unconsciously done to his cause in trampling on the law of his kingdom, "destroy not him with thy meat for whom Christ died."

But some will say if it be scientific truth why not declare it? I deny that it is truth; it is merely the ablest thing that can be said in favour of the use of alcohol, the argument of the "Westminster Review," which has been refuted more than once already. In opposition to such assertions we place the recorded opinions of the most eminent physicians and physiologists of the age, that alcohol is not food in any sense, but a medical drug, that it seriously injures the brain, liver and stomach, that it passes off by the excretory organs without being assimilated, that while it does act as a whip or excitant it yet weakens and deranges the powers and shortens life. Such is the opinion of the eminent Professor Miller, of Edinburgh University. He says it is dangerous as a beverage, and that if used as food it is LIKE A BULL IN A CHINA SHOP, and likely to do great mischief.

Alcohol is like opium a narcotic and poison, and should therefore be confined to the druggist's shop, and be prescribed like opium or arsenic. Alcohol may assist in removing fever, and stimulating when greatly reduced; but so may quinine. But who would therefore argue for the use of quinine as an article of diet? Several of the most distinguished French physiologists have proved by a series of experiments that alcohol is not digested and does not assimilate, but wanders about from organ to organ as a parasite, and that it may be detected in the breath, the perspiration and the other excretions for at least eight hours after a moderate dose has been taken, and that the quantity thus passed will amount for the whole amount drunk. This fact so beautifully elaborated by [illegible] is a valuable commentary, and verification of the scripture [illegible] made concerning Nabal who "was very drunken" (in the [illegible] sense) when "the wine was gone out of Nabal," that is when he became [illegible] and his brain was freed from the narcotic influence of the alcohol. As to the advantages of alcohol as a stimulant, Professor Miller [illegible] makes him do more work than he ought mentally to do, and [illegible] sooner. "The man working under alcohol [illegible] died, and digest in thoroughly [illegible] yet what is the fact? He takes [illegible] [illegible] as to hurry paper and spend so to [illegible]

[illegible] to consume 'the nutritive work,' as a [illegible] anything to maintain 'the plant,' this will be found [illegible] of nourishing the [illegible], and withal not very [illegible]

Professor [illegible] shows that in no sense can alcohol be regarded [illegible] to nutrition, or the repairing of tissue and always [illegible] even as a condiment. Such, also, are the views of Dr. Carpenter in [illegible] Physiology of Temperance, and of Dr. F. R. Lees, of Edinburgh.

The following extract from a testimony signed by Sir Benjamin Brodie, Sir James Clarke, Dr. Marshall Hall, and others, of the most eminent medical men in Great Britain, bears on this point. "An opinion handed down from rude and ignorant times and imbibed by Englishmen from their youth, has become very general, that the habitual use of some portion of alcoholic drinks as of wine, beer or spirits is beneficial to health, and even necessary to those subjected to habitual labour. Anatomy, physiology, and the experience of all ages and countries, when properly examined, must satisfy every mind WELL INFORMED IN MEDICAL SCIENCE, that the above opinion is ALTOGETHER ERRONEOUS. Man in ordinary health, like other animals requires not any such stimulants, and CANNOT BE BENEFITED BY ANY QUANTITY OF THEM, LARGE OR SMALL, nor will their use during his lifetime increase the aggregate amount of his labour. IF WHATEVER QUANTITY THEY ARE EMPLOYED THEY WILL RATHER TEND TO DIMINISH IT."

Liebig, the prince of physiologists and chemists, says, in reference to the poorly clad labourer, "spirits by their action on the nerves, enable him to make up the deficient power AT THE EXPENSE OF THE BODY, [illegible] to say that quantity which ought naturally to have been employed [illegible] day later. He draws, so to speak a bill on his health, which must always be renewed, because for want of means he cannot take it up, and consumes [illegible] CAPITAL INSTEAD OF HIS INTEREST, and the result is the inevitable bankruptcy of his body."

These statement of the most eminent physicians and physiologists of the age show the falsity as well as the folly of talking about alcohol [illegible] parting strength, and I may well leave the "Westminster Review," and its followers to the great authorities whom I have now quoted. A volume might be filled with evidence that abstinence promotes health. The Temperance Life Assurance Offices in England have laid the [illegible] death as the other offices. Dr. Carpenter says that in the Government societies the average mortality for all ages between 15 and 70 [illegible] 1 in [illegible] whereas in the Temperance Provident Institution it was only [illegible]

Chemistry tell us that alcohol contracts the fibrils and hardens the [illegible] it says, that it acts most injuriously on the nervous system; [illegible] livers, diseased kidneys, diseased hearts; that it [illegible] and deteriorates the general vigour of the [illegible] confuses the mind, and [illegible] we have all been in error in [illegible] SPIRITS AND POWER AND [illegible] strength, [illegible] FALSELY [illegible]

depression. The inevitable reaction leaves the system weaker than before. The distinguished Dr. Cheyne says that doctors ought to [illegible] to dispel the fatal delusion that alcoholic liquors should [illegible] freely as a medicine, that very much mischief has thus [illegible] and medical faculty are responsible. There are also many [illegible] which show that total abstinence is adapted to ALL CLIMATES. Those engaged in the whale fisheries, and Northern explorers amid Arctic [illegible], can endure more cold without the use of intoxicants, and total abstainers are not so liable to be frozen as those who use alcoholic liquors. They generally substitute coffee for liquors, and find it safer amid severe exposures.

Similar has been the experience of those exposed to the burning sun of the South. Rev. Hope M. Waddell, for 29 years, from 1829 to 1858, a missionary of the U. P. Church of Scotland, in Jamaica and Old Calabar, West Africa, states that the planters, who drink rum or other alcoholic stimulants generally lost their health, and several died in a short time, while many left in a few years with shattered constitutions.—On the contrary he and others who tried total abstinence, enjoyed EXCELLENT HEALTH, and while the rum drinkers could not bear much fatigue, without suffering greatly, seldom riding more than 15 or 20 miles a day, he often rode 40 or 50 miles, and on one occasion he rode 70 miles on horseback in one day without being the worse at it. This he attributes to his total abstinence from all intoxicants.—When he removed to Old Calabar, one of the hottest and unhealthy regions of West Africa, he found that the captains and seamen of the trading merchant vessels who used alcoholic stimulants were liable to disease and death, and were exceedingly afraid of remaining long at the station. Whereas he and other friends engaged in the mission, enjoyed their ordinary health even during the hottest season of the year, when the whole atmosphere was filled with death bearing vapours, fatal to most Europeans [illegible]. At this season drinking captains and crews would not dare [illegible] in the river.

Mr. Waddell's testimony is [illegible] valuable as he was not a total abstainer when he went out, and was not led to it by any theory, but by observing its advantages in the case of those who practised it.

A British Convict ship took 300 culprits, who were only allowed water to drink, while the crew had ardent spirits. On arriving at Sidney every convict was in perfect health, no case of illness or death had occurred among them during a seven month's voyage. But of the crew several died, and several were sick on landing.—Indeed the experience of the whole world confirms the voice of God in His Word that it is better not to use intoxicants.—Witness the health and vigor of the water drinkers in many lands, as the Caffers of South Africa, the natives of the Hymalayan mountains are said to be equal to two English ale drinkers, the porters of Constantinople and Smyrna, carry burdens that would crush [illegible] LIKE SAMSONS, the New Zealanders with their [illegible] and stature, the Circassians with their [illegible], the ancient Gaulish Romans and [illegible] were COLD WATER MEN. It is also found in [illegible] that soldiers who abstain from all intoxicating [illegible] more privations and fatigue than those who use [illegible] less liable to disease. This was found both in the Crimean war and in

[illegible] under the opposite extremes of heat and cold.

[illegible] Since the ordinary use of intoxicants is not sanctioned by [illegible] [illegible] beneficial to the health or strength of mankind, the Christian [illegible] [illegible] of total abstinence, and the duty of seeking the suppression of the liquor-traffic, appears all the more manifest when we consider the enormous loss of life and property, and the amount of crime and misery caused by that traffic.

It is computed that there are over 620,000 habitual drunkards, and that about 150,000 of these perish annually. Years ago all England was filled with astonishment when Dr. Buchanan's researches in the east were published, to read of the horrid rites of Juggernaut, with its obscene and cruel orgies. The people cried shame on the Government for allowing it, and could not rest till these rities were abolished. Yet wonderful is the inconsistency of men thus horrified at customs which take the life of a few yearly in far distant lands, while they look with apathy upon customs which have been handed down from their ancestors, and which are interwoven with all their habits, though causing a THOUSAND SOLD more misery to their fellow men.—What a frightful waste of life by the use of that which is unnecessary for health or strength!

Then again the liquor traffic costs England directly £108,000,000, or about $500,000,000, and including indirect cost through loss of time and labour, expenses, of jails, penitentiaries, asylumns, criminal expenses &c., the yearly loss to the British nation is stated by the United Kingdom Alliance to exceed the mighty sum of $1,144,000,000!

And that enormous waste for intoxicants when the national expenditure for bread is only £74,000,000, and the great charitable and missionary institutions receive only about £2,000,000. In the United States in 1871 a revenue tax was paid on 325,400,000 gallons of brewed and distilled liquors and wines, not including imported, at a cost of $999,000,000, and including collateral expenses, $1,246,539,868.

There are about 300,000 places where liquor is sold in Great Britain, and these are doing more to hinder God's cause than the 30,000 ministers of religion can do to advance it. Yet these places are sanctioned by law to lead away the people from God, from happiness and heaven. In Britain one seventh of the country is occupied in raising articles for the still; and the liquor traffic costs as much as would support 600,000 missionaries at $1,200 a year; 500,000 school-masters at $500; build 5,000 churches at $10,000; 5,000 school-houses at $4,000; would give to the world 200,000,000 bibles at a quarter of a dollar each; and 500,000,000 of tracts at $1.00 per 100; and 100,000 widows at $100.00 a year, and 200,000 poor families at $50.00 a year. In short, would provide a machinery that would evangelize the world in a very short time, or pay off the national debt in four years. What, over $1,000,000,000 spent by the Christian people of Great Britain on intoxicants, while her people do not give to all the Missionary and Bible Societies more than $5,000,000 for the conversion of the world to Christ. Probably $3,000,000,000 [illegible] directly or indirectly on this traffic in Christendom [illegible] [illegible] the funds that are needed can be obtained in order to [illegible] [illegible] the Redeemer to give the gospel to every creature.

[illegible] of these fearful facts and may we exclaim, "To what purpose is this waste?" Shall [illegible] the grain [illegible] be perverted from the purpose for which it was [illegible] Creator for the degradation and destruction of [illegible] family? Shall all this be allowed while thousands are dying of famine in India and Persia, and other lands? Yea, while hundreds of thousands are on the verge of starvation in the cellars and garrets and open alleys of the cities of our own beloved Britain and other lands?

We may calculate the loss of property to the nation or to the individual, but who can compute the wretchedness caused to families, the poverty, cruelty, violence, disappointed hopes, broken hearts, and withered lives, diseased constitutions transmitted by drunkards, and the vice and crime which this traffic occasions, together with the happiness it prevents, and above all the awful misery in the eternal ruin of so many millions of lost souls? Reports of Parliamentary commissions show that three-fourths of the crimes committed in Christian lands, nearly half the cases of insanity, and four-fifths of the pauperism which afflicts Britain, result from the use of intoxicants.

In order to realize the infamous nature of this traffic we must individualize or give cases. Think of the struggles, tears and agonies of some helpless victim of this vice, as he resolves and resolves again to break his chains, and at length, exhausted with his efforts, gives up in despair, and [illegible] the hopeless death of the drunkard, or is driven by the demon raging in his brain to the commission of some great crime, for which the law deprives him of liberty, and casts him to the felon's cell with the brand of infamy upon his once fair name. How many poor victims of the liquor traffic have not only lost their liberty and good name, but have been deprived of life for the murder of some one, who, when sober, they called by the sacred name of friend! No Christian should have anything to do with a traffic that leads to such fearful results. The curse of God might manifestly rests upon it. An aged Christian told me that he had watched the career of dealers in intoxicants for more than sixty years, and he never knew the property made by them go down to the third generation. Generally either they or their children go to destruction. The price of blood is on it, the blood of souls destroyed by this traffic, and a fearful reckoning awaits them at the great day of accounts.

The curse of a holy and loving God rests upon it, and money earned by it can not prosper. To those who make money by it we may well apply the inspired warning, "Go to now ye rich men, weep and howl for your miseries that shall come upon you." Let every one engaged in the traffic make haste, (as Lot to flee from Sodom) to get rid of that traffic, for I solemnly warn you in God's name, that no Christian can [illegible] in this traffic in our day when so much light shines upon the [illegible] 20,000,000.

[illegible] to conclusion that all Christians should not only [illegible] for the sake of the divine glory, for their own [illegible] but for the sake of men, but they should also [illegible] the traffic [illegible] the [illegible] leaders. They should [illegible] warning [illegible]

[illegible]

[illegible] Christian lands, naturally reject the religion which they [illegible] to profess. It is also the greatest hindrance to the prosperity of [illegible] and the well-being of man in all his relations. What [illegible] be done to check this fearful evil, and at length to remove it [illegible] blot that defiles the fair face of Christian society? We should [illegible] public opinion till we can bring it to bear upon the legislature to [illegible] to enact a law prohibiting the sale of intoxicants as a beverage, and [illegible] it to the druggists' shops, to be used only for medical or [illegible] purposes. No law can be enforced which the moral convictions of the majority of the people do not demand, and which they are not ready to support. Hence the need in the first place to secure an enlightened and earnest Christian moral sentiment on the whole subject of the liquor traffic. This rests mainly with the various total abstinence organizations and the Christian churches. Doubtless, public opinion should be led rather than followed on great moral questions, and it is the duty of all the leaders of society the legislature included to promote the moral and social education and elevation of the people.

We are asked, "What right has the legislature to prohibit the sale of intoxicants?" We reply, Government is an ordinance of God appointed for the good of society, and designed to be a terror to evil and a praise and protection to them that do well. The very object of its existence is to protect the community against injury on the part of the unprincipled. Society has therefore the right to protect itself, and has always acted on it in legislation. A very large proportion of the law both in the Divine Statute Book, and the statute books of the nations are prohibitory laws. God says, "Thou shalt not kill," "Thou shalt not steal," and the statute books of Christians re-enact these and other laws founded on them. Though stealing and murder are not altogether suppressed by being prohibited and punished, yet there is no doubt they are greatly lessened thereby. Whenever men set aside God's enactment as to the punishment of murder, it greatly increases; so if a law prohibiting the liquor traffic were enacted the drinking usages might not be entirely abolished, but would be greatly diminished. Render anything illegal, and you make it discreditable, and this goes a great way towards preventing its general practice. This has been found to be the case in Maine and other states, where a prohibitory law has been enforced. The Governor of [illegible] and other leading officials testified in public documents, that there is [illegible] than a tenth of the drinking that there had been previously, while [illegible] almost empty because drunkenness the cause of crime and [illegible] is unknown. Besides, special evils require special remedies. [illegible] hibitory legislation is founded upon this idea. If there [illegible] [illegible] the edge of a precipice or overhanging some [illegible] [illegible] the [illegible] and [illegible] more in the [illegible] [illegible] the duty of the government to place a [illegible] [illegible] injury. [illegible]

[illegible]

[illegible] to stop the sale of intoxicants, [illegible] inflicted on society thereby.

The sale of intoxicating liquors has done more injury in christian lands during the last two hundred years, than all other evils put together.

Some say that this would injure private property and infringe upon the vested rights of the liquor dealer. To this we reply, the traffic is an infringement on the primary rights of society, and tends to counteract its very design.

Society is, or ought to be, founded on the principle that every man is to seek subsistence for himself in such a way as not to interfere with the rights, or infringe on the happiness of others. The farmer, the labourer, the merchant, the mechanic, the professional man and the legislator all benefit society while providing for his own household. But it is not so with the liquor dealers. They seek only their own benefit, and that always to the injury of society. Look at any community where distilleries abound, where the people indulge in the use of intoxicants, and you see that blight rests on it, business declines and prosperity droops her wings and flies away to some more genial region.

Every man is bound to follow such a business as will tender a valuable consideration for that which he receives from others. But is this the case with dealers in intoxicants? No, they give that which produces poverty, misery and death.

Every man is bound to pursue such a business as will tend to promote the welfare of the whole community. This the dealer in intoxicants does not do—the few are enriched, the many are impoverished and society at large injured socially and morally. Suppose a man were to advertise fevers, cholera and leprosy for gold, and could and would sell them, what would the community say to such traffic? Men would rise up in just indignation and banish such a selfish monster from their midst. What would be thought of the farmer who would mix arsenic or any deadly poison in the flour which he sold? You cannot express the horror which all men would feel at the cold-blooded guilt of such a transaction. Yet such a traffic we witness daily, but men have been so long accustomed to it that many feel no horror at the sight. The state prohibits the indiscriminate sale of poisons, and alcohol is classed as a poison by the best physicians. The state prohibits the sale of tainted meat because it is injurious to the community. The state prohibits one man taking the life of another by pistol or otherwise. And shall it not prohibit man from taking [illegible] of others by the sale of that which sends [illegible] yearly to the [illegible]? If the law does not permit arsenic to be sold [illegible] who are likely to injure themselves, why should [illegible]

[illegible]

[illegible]

[illegible] Shall [illegible] the throne of iniquity have [illegible] with thee that frameth mischief by a law?" Ps. 94: 20. He shall [illegible] upon them their own iniquity. He punishes the nation that legalizes this dangerous traffic by greatly increasing their public burdens for criminal prosecutions, jails, penitentiaries, poor-houses, lunatic asylums and [illegible] for widows and orphans, the traffic thus becomes a heavy burden and incalculable loss to the country, whereas the gain to the revenue is small indeed compared with the injury it does to the producing power of the people.

It is a traffic which constantly exhibits the often quoted legendary account of "killing the goose that laye the golden eggs," for it greatly [illegible] entirely destroys the productive power of all those brought under its influence. It is like an abscess or running sore in the body politic, which drains away the vital powers of the community, and thus prevents that increasing prosperity, wealth, and energy on which the nation depends for increasing revenue. Drunkenness, and the traffic that makes drunkards, are sins against God, and crimes against society, and [illegible] can make them right. Government being the ordinance of God for the [illegible] of the people has no right to enact laws for the protection of crime. Laws are made for the restraint of the lawless, who would prey on the [illegible] foolish (1 Tim. i. 9). Society therefore should not regulate [illegible] law, but prohibit and suppress it. Theft was regulated in [illegible] it did not cease to be a violation of the higher law of God. [illegible] debauchery was regulated in France, but should anyone [illegible] was right because legalized? Is not the licensing of the sale of [illegible] essentially immoral as a violation of God's higher law? [illegible] as well license other evils as gambling, lotteries, [illegible] the law should regulate murder, robbery and so on, [illegible] be thought of it? The state does enact laws prohibiting [illegible] injuries, and should it not do so in all these [illegible] contrarily affect the well-being of the people as the [illegible] matter, you interfere with the vested rights of the license [illegible] society has a right to prevent a [illegible] private property. It does so in other cases as honest [illegible] is law like for commercial crime that will [illegible] should not be allowed to [illegible] the [illegible] of the [illegible]

[illegible]

[illegible] not the custom in Syria to boil down the newly expressed juice of the grape. I observe that [illegible] denotes wine newly expressed from the [illegible] and Barnes states that the [illegible] Is. 65, 8, "a berry," that is as I have given it the grape itself. This is also the view of Lowth, A. Clake, Cobbin etc., Fawcett says on "a blessing is in it" "good wine-producing juice" (cf. Judges 9, 13; Joel 2, 14).

A writer in Montreal defending the use of fermented wines maintains that the promise (Prov. 3, 10) implies that the presses were burst by the rapid fermentation of the large excellent grapes. Whereas the best commentators hold that it is merely a promise of GREAT ABUNDANCE, and the Targum, Sept., Vulg., Syriac and Arabic, all render it "overflow," instead of "burst." Giving freely to the Lord would insure the Divine blessing on the natural products of the land (Prov. 11, 25, 2nd Cor. 9, 9, 13). Besides all the authorities on Syria show that even the fermented wine there had a very small per centage of alcohhol probably not more that 10 per cent, whereas brandy and rum have over 53 per cent, whiskey over 54, port wine 23, and currant wine 20 per cent. This light wine of Syria was scarcely intoxicating at all unless drugged.

Even granting that, which we do not—that the wines spoken of with approval were fermented—they were not intoxicating like the wines in use among us, far less the spiritous liquors, therefore the permitted use of the light harmless wines of Syria would not sanction the use of the far more dangerous wines which are in use among us and which are similar to the "STRONG DRINK," the use of which is always SEVERELY CONDEMNED. And if drunkenness and everything which tended to it were condemned when far less common than now and when the wines in general use were harmless, how much more severely condemned now, and the use of wines and other liquors which are far more intoxicating than those then in use.

As to the practice of boiling down the freshly expressed juice of the grape to prevent fermentation, the authorities I have quoted place that beyond all doubt, notwithstanding the sneers of those who have not seen it done. The assertions of all such men are like those of the infidel Hume who denied the possibility of miracles because he and others had nor seen a miracle. The miracles were however performed, and so was the unfermented wine boiled down to prevent fermentation.

The views I have set forth on the wines of Scripture accord with the published views of the learned Dr. Nott President, Union College N. Y. and Dr. Dawson President, Mc Gill College Montreal, and other first class scholars.

TOUCH NOT THE CUP.

1. Touch not the cup when the wine glistens bright,—
   [illegible] the light,
   [illegible] the soul
   [illegible] thy control.

2. Touch not the cup, it is death to the soul;
   Many I know who have quaff'd from the bowl
   Blindly they drank and were caught in the snare,
   Then of the death-dealing bowl, O, beware.

3. Touch not the cup, O, young man in thy pride;
   Hark from the warning of thousands who've died,
   Think of their deaths, of their sorrow and gloom
   Think that perhaps thou must share in their doom.

(CHORUS.)

Stop for the home that to thee is so dear;
Stop for the friends that to thee are so near;
Stop for the country the God that you fear;
Touch not the cup! touch not the cup!

THE END.

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